

A
PARALLEL:
OF
NEW-OLD

Pelagiarminian Error.

*Do men gather grapes of thornes, or
figs of thistles? Math. 7.16.*



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To the Reader.

THE TRANSLATOR to the Reader.

Christian Reader,



Here fell lately into my hands, a Latine Copy, of the ensuing Parallell drawne, (as I am giuent to vnderstand) by two English Diuines, at the request, and for the satisfaction of a forraigne Minister of State: At the first view I laid it aside, as an euidence where- of I conceiued the truthes aduo-

cates, especially in this Kingdome, had no present vse. But afterwards reuiewing it more fully, and finding it very particular and punctuall in this kinde: and, that on the by, it gaue much light to the Disquisition of some points now in agitation. I thought fit to translate it, for more publique vse. For as *Zanchius* complaineth with much regret of the Lutheran *Vbiquitaries*, that he found them *vbique*, euery where to vex and molest him: So it is to be feared, that the error of the *Vniuersalists* is too *uniuersally* disspread. Many men haue too much free-will, and take to themselves too free liberty now a dayes to aduance and maintaine free will. I would to God more had the power of grace to contend for speciall and sauing grace, and resolutely to defend her Supremacie aboue corrupt Nature. The errors touching these points, of no lesse consequence then difference, are here briefly set in view in a two leaved

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Tablet,

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Tablet, representing on the one side the olde, and on the other the new Pelagianisme varnished ouer with a faire glosse by the pensil of *Arminius*, and his Schollers. The occasion of drawing this Tablet, as I finde in the Latine Preface, was this. *Acacius Baron of Don* residing some moneths in *England*, to sollicite the recouery of the *Palatinate*, was often set vpon, and much laid at by a stranger there named *Roerghest*, a man deeply engaged in the *Arminian* party, who, though he could not draw him from the trueth to that side, yet he cast such mists of doubts before him, that his Lordship for better clearing, desired the conference of some English Diuines, versed in controuersie of this Nature. And opportunely meeting with two at once, after kinde and respectiue salutation, he demaunded of them why the Diuines of *England* so generally distasted the doctrine broached by *Arminius*. Their answer was, That albeit those tenets were plausible to corrupt reason, and set out to the best advantage, by the wit and Art of the patrons thereof, yet the sacred Scripture (to which Naturall reason much bowe) strike sayle) thoroughly searched, and impartially scanned, gaue no support at all to this new modell of Gods counsels framed in mans brain, And that the prime Fathers of most eminent note in the Church about 1700. yeares agoe, at the first birth of those mishapen Brats, washed them against the stones, and consequently that by the same Orthodoxe ancient Church, the new reuiuers of those errors at this day were then before hand condemned in *lumbis parentum*, in the loynes of their parents, the whole and halfe Pelagians. The Baron somewhat affected with this answer, as it should seeme, taking it indignly that *Roerghest* should offer thus to delude him with false shewes.

What say you, quoth he? The Doctrine so much strouen for, and so highly extolled by some, is it nothing but olde heresie new furbished ouer? *Certè si Arminius Pelagium refodit, meritò vos Arminium defoditis.* Verily if it be so,

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as you affirme, that *Arminius* diggeth *Pelagius* out of his graue, you haue all reason to bury *Arminius* deepe, that he rise not againe. It was not long that this Honourable personage, was againe encountred by this solicitor *Roxhest*, and further vrged vpon his former motiues. Whereupon the Baron acquainted him with the English Diuines answer, which like strong Physick wrought presently with his queasie stomack, and brought forth from him the Catalogue ensuing, with a challenge, *Quid tandem Arminio cum Pelagio?* What kindred or neighbourhood hath *Arminius* with *Pelagius*, or with the Demipelagians? This Catalogue being then sent from him, and receiued by those two Diuines, they iudged not complete enough to set out the bounds of the question; but thought needfull thereunto to take in more ground out of the larger fields of those Fathers that entred into the lists of this combat. Accordingly partly out of that Catalogue, and partly out of the auncient Fathers, they make vpa kinde of list of the olde errors: and for the new, they take them out of the Treatises of some principall Belgique Writers of that side: which, collected into a small map, they exhibite to the Baron to be deliuered to the confident challenger. Who vpon the receipt thereof, vndertooke to returne forthwith a direct and punctuall answer. But this Dutch Champion quitting the field, tooke Sea, and returned into *Holland*, casting his promise to the same windes, that filled his sayles. So is his *forthwith* drawne forth now diuers yeares, and his answer in vaine expected.

So deuine and admirable is the course of grace, that it reacheth an helping hand euen to those who through error ioyne hands and pennes against it, and enlightens the vnderstandings euen of those that cast mysls to dimme the light thereof. There may therefore bee hope, that as *Pighius* endeavouring to euert *Caluins* writings in point of Iustification, was in that point conuerted himselfe by

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them: so this *Challenger* considering of this answer, though with intent to refute the same, was himselfe confuted by it, and rectified in his iudgement. For in this mirror of both grosse and refined *Pelagianisme*, any man that looketh not through a Iesuites spectacle, may (though in small modell) behold the true shape and temper of *Pelagius* his frenzie in *Arminius* his fancie, and resolve, as *St. Ierome* did, in a like case, *Aut Plato Philonizat, aut Philo Platonizat*, Either the Pelagian predestination was *ex prauisafide Arminij*, out of the foreseene faith of *Arminius*, or *Arminius* his deuise out of the fore-read faith of *Pelagius*.

Cic. de Orat.

If any, after hee hath viewed this table, cast a scorne vpon it, as composed by some gloating Puritane, and condemne *Criminis inauditi*, of a new found crime, namely of doctrihall Puritanisme all those that giue any credit to such *Parallels*, or differ from him in those points, I will giue no sentence against him, but referre him to reade it in *Tully*, *Aut est ex ijs, qui illos non norunt, aut ex ijs, qui iudicare non possunt*, Either hee knoweth not the parties whose *tenets* are here set one by the other, or hee wants iudgement to compare, & for defect thereof, Consens himselfe with Mountbanke wares. The prouerb is, *Inter cecos luscum regnare posse*, That among blinde men, a purblinde or blinkard may dominere, and put trickes vpon them. But, God forbid, that any of the *Seers of Israel* should mistake old heresie new coyned, for current truth. At the first setting of the Mint on work by *James Harman* at *Leyden*, when a peece new stamped was transported, and presented to King *JAMES*, our late Soueraigne, of most blessed memory, vpon the very first cast of his eye, he discovered it to be no better then an halfe faced groat of the Semipelagian alloy. *Et statim perfodit stylo Regio*, and forthwith stabbed it through with his Royall pen, and branded the Master of the Mint with the title of the *enemie of God*. And that the same iudicious King persisted in

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in this his iudgement, both of the Coyne and Coyners euen to the end, to mee it is a thing most euident, by a faithfull and allowed relation, which I haue seene of diuers remarkable directions and instructions giuen by his Maiesty to two Diuines, about a moneth before his death, questioned before him about a booke then published, touching the Doctrine of St. *Austen*.

In that discourse, his Maiestie hauing occasion to touch vpon the Treatises of St. *Augustine*, that are extant in the seuenth Tome, (which hee might seeme prophetically to recommend as a soueraine antidote against an euill vpcreeping since his death) hee stiled them *St. Austins Polemicall tracts against the heretickes that agree with our Arminians*: and presently calling to minde their proper name, termed those hereticks (from the Author of that Sect) *the Pelagians*. Which Paraphrase of his Maiestie, because it giueth much life to the ensuing Tablet, and this Tablet light to his Maiesties speech, I haue made bold to borrow the Character of the Presse, to imprint both more deeply in thy memory: and to expresse to thee my desire to serue as a voluntary, (as did that excellently learned and zealous Archibishop *Bradwardin*) *In causa Dei contra Pelagianos*, in Gods cause and quarrell against the Pelagians.



A

CATALOGVE OF THE PELAGIAN DOC- trines, condemned by Ancient *Fathers, and Councells.*

- 1 **T**He sinne of *Adam* is not imputed to his posteritie.
- 2 *Adam* by his sinne endamaged onely himselfe properly, but his Posteritie onely by his example, so farre forth as they imitate him.
- 3 There is no Originall sinne, or corruption of humane nature.
- 4 Euery man is borne in the same perfection wherein *Adam* was before his fall, saue onely the perfection of age, which in his posteritie wants the vse of reason, when they are new borne.
- 5 Temperall death is from the necessitie of nature, and did not come vpon all the posterity of *Adam*, for the first sinne of their first Parent.
- 6 *Adam* himselfe should have dyed by the necessitie of nature, though he had not sinned.
- 7 Much lesse did *Adam* bring vpon his Posteritie the guilt of eternall death for his sinne.
- 8 Children in Baptisme doe not receiue remission of Originall sinne.

B

9 Those

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- 9 Those who maintaine the Doctrine of Originall sinne, condemne Marriage.
- 10 By Grace is meant Nature endued with Reason and Will.
- 11 Supernaturall grace consisteth in the Doctrine of the Law, and pardon of sinnes.
- 12 Forgiuenesse is not necessary for all. Because all do not sin: or at least, some may be without sinne.
- 13 Those, who haue sinned, may by the power of nature repent, without inward grace from the spirit.
- 14 The grace of Christ is not elsewhere to be sought for, then in the Doctrine, and life, or example of Christ.
- 15 If there bee any inward helpe receiued from the Holy Ghost, the same consisteth onely in the enlightening of the vnderstanding. But as for the Will, that needes no inward grace.
- 16 Man by his naturall inbred faculties is able perfectly to fulfill the Law.
- 17 Grace is profitable for the fulfilling of the Law, but not necessary thereto.
- 18 Man of himselfe is able to resist the strongest temptations: though indeed, he doth it with more facilitie, if he be helped by grace.
- 19 By the workes of nature man promeriteth (or gayneth) the ayde of grace.
- 20 That which proceedeth from forgetfulnesse, or ignorance, hath not in it the property of sinne.
- 21 In the New Testament all kinde of oathes are forbidden.
- 22 Rich men, vnlesse they sell their goods, and giue them to the poore cannot be saved.
- 23 The well vsing of free will, and of naturall powers is the cause of Predestination.
- 24 Christ dyed not for all men: at least not for Infants; because they are without sinne.

The Errors of the *Semipelagians*
or *Massilians*.

- 1 **T**He beginning of Faith, and the desire of conuersion is from our selues, the increase is from grace.
- 2 Man, if not alwayes, yet sometimes preuents God, by the preparation of his owne will. By which endeaour of nature God is moued to bring, through the ayde of his Spirit, to the grace of regeneration the Will so prepared.
- 3 For perseuerance in Faith and Grace there is no neede of new and speciall grace. What we haue by nature, or haue formerly gotten by the spirit of grace, sufficeth for such perseuerance.

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Aprill



April. 1. 1621. In the name of God, and to the
praise of the glory of his grace. Ephes. 1.6.

A briefe answer, by way of *Parallele*, to the
foregoing Catalogue, and to the Demand there-
with sent; *What affinity is there betweene*
PELAGIANS, or DEMIPELAGIANS on
the one side, and the ARMINIANS
one the other.

THE *Index* of the Pelagian assertions, consisting of 24. Pro-
positions, had neede of an *Index expurgatorius*, a purging
Index, The last of them is no Doctrine held by *Pelagius*, but an
absurditie, or inconuenience, inferred vpon his *Tenets* by some;
yet by him constantly denied in direct termes. Which this ga-
therer might haue learned of *Gerard Vossius*, *Histor. Pelag. lib. 2.*
por. 2. Thes. 4. from whom he tooke vpon trust this Catalogue.
Moreouer to what ende is here raked together the draffe of so
many heresies, whereof the greater part was renounced by the
Father, that begat them? As appeareth in many places of *St.*
Austens Treatises against his heresies. Lastly, how imperti-
nent are those propositions concerning oathes, rich mens goods,
and the mortalitie of *Adam* in the state of Innocency, &c?
Who euer, so much as by dreame, did thinke to fasten this vp-
on the *Aminians*? So that of the 24. *Pelagian* Positions here
reherfed, fixe onely may looke this way; namely, the third,
seuenth, tenth, fifteenth, nineteenth, three and twentieth. The
rest needed not to haue beene pressed for this seruice.

I. Of Originall Sinne.

Pelagians.

P *Propos. 3.* There is no Originall sinne.

Out of St. Aug. de Nuptijs.

Man is not borne with originall sinne. Originall sin is no sinne: because not voluntary.

Propos. 7. Adam did not bring vpon his Posteritie the guilt of eternall death for his sinne.

Out of the Epistle of Gelasius.

It seemes not iust, that Gods creature, without any action of his owne, should bee borne guilty of sinne, or intangled in sinne.

Item ibid. That children dying without baptisme cannot be damned for Originall sinne onely.

Arminians.

A Rnoldus Coruinus against Tilenus, pag. 388. *Arminius teacheth, that Originall sinne hath not the nature of sinne, or fault, properly so called.*

Arminius himselfe, to the 9. question, pag. 174. *It is wrongfully said, that Originall sinne maketh a man guilty of Death.*

Arnold. Ibidem pag. 391. *Arminius indeed holdeth, that no man is damned for onely Originall sinne.*

Note also, that both these endeavour to strengthen this their opinion with arguments concluding not

onely that none are actually damned for Originall sinne, but also that none iustly can be. For if so, then

1 God should deale more rigorously with such men, then he doth with the Deuills.

2 That which is a punishment of sinne, cannot deserue eternall punishment. For then would there be endlesse proceffe, if one punishment should still deserue another.

2 Of the meaning of the word Grace.

Pelag.

P*ropos.* 10. By the word Grace is meant, nature endued with reason and will.

Out of Aug. Epist. 105. Pelagius by that Grace which he acknowledged to be giuen without any foregoing merits, did meane the nature of man, wherein wee are created. Forasmuch, as before we had any being, we could merit that wee should haue a being.

Armin.

ARnoldus Ibid. pag. 158. *The Gentiles by nature do the things of the Law. And how little soeuer that bee, which a man in the estate of Corruption can doe, God willet that he should do it, and when man doth this, hee vseth grace well.*

Item pag. 157. Vpon demand whether a man in the estate of corruption can rightly vse the light of reason: he presently resoluet, that it is required, that a man in the estate of Corruption doe rightly vse that grace, which he hath, and performe whatsoever he can, by that Grace giuen him.

It need not seeme strange that the *Arminians* make Nature to be Grace, who maintaine that there is a generall grace imprinted in all men without exception. Which what can it bee else but Nature, and her endowments? Now if any shall obiect, that this in effect is nothing but an idle strife about wordes, let him consider, that this is the hidden spring of the most pestilent poyson of *Pelagius*. For out of this
may

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may they wash away and put off any thing, that is brought by the maintainers of *Grace*. If allegation be made against them, that *We are saved by grace*. Their answer is ready. True. To witte by nature, which is the first and generall grace. *By grace I am that I am*. True. By grace, that is by nature, whereof God is the free Donor. *Faith is the gift of God*. True. Because our free-will, by which we ascent, is the gift of God the Creator. And if St. *Austen* himselfe shall presse against them, that *Grace onely discernes a beleener from an unbeleener*. Why may they not answer. True sir. That is, onely Free-will, which is most freely giuen vs by God.

3 Of the cause of the increase of Grace.

Pelag.

Propos. 19. By the works of nature a man promeriteth, or gaineth the aide of grace.

Out of the Coñcell at Diospolis.

Grace is giuen according to mens merits.

Out of Saint Austen in his Treatise of Perseuerance.

Three points there are which the Catholique Church doth principally maintaine against the Pe-

Armin.

ARminius Exam. pag. 218.
Tell me Sir, in this speech of Christ, To him that hath shall be giuen, Is not that promise conteined, by which God engageth himselfe to enlighten with supernaturall grace him, who well vseth the light of nature, or at least vseth it lesse ill?

lagians. Whereof the first is, that *Grace* is not giuen according to our merits.

The same Aug. *Grace* (according to *Pelagius*) is giuen though not according to the desert of good workes, yet according to the desert of a good will. His reason is : Otherwise God should be an acceptor of persons, if hee should haue mercy on whom hee will, without any foregoing merits.

Arnoldus against *Tilen*, pag. 165. *The cause why the Gospell is reuealed to babes, is because they shew themselves ready to learne. The rule is generall, which teacheth without limitation that, To him that hath, that is, well useth, God will giue grace.*

4 Of the ayde of *Grace* in conuersion.

Pelag.

P*roposit. 15.* If there bee any inward helpe receiued from the holy Ghost, that consisteth onely in the enlightening of the vnderstanding. But as for the Will, that needes no inward *Grace*.

Armin.

THe Hage Conference set out by *Bertius*, pag. 279. *Infusion of holynesse hath no place in the will. In as much as the Will in its owne nature is free to will good or euill. — In the spirituall death, the gifts, properly called spirituall, are*
Out

Out of Saint Aug. ad Bonif. 4. cap. 5. We receive from the Lord the helpe of knowledge, whereby we know those things which ought to be done, but not the inspiration of Charity, that wee may with an holy love performe those things we know, which is properly Grace.

Separated from the will of man, because they were never in it; but only a freedom of doing well, or ill.
Ibidem, pag. 272. God will give a new heart. We thinke that by heart is meant the soule of man; and that it is called new; both in regard of the infusion of newe light and knowledge, and also in respect of new workes of conversion, which it selfe bringeth forth.

5 Of the cause of Predestination.

Pelag.

P*ropos. 23.* The well vsing of Free will, and naturall powers is the cause of Prædestination.

The *Arminians* doe not deny, but that the decree of Gods Election dependeth vpon the foreseene free assent of mans will, euen then when all the helps of sauing grace being afforded,

it may yet dissent by its owne naturall and inbred liberty: as hereafter appeareth. Why therefore may they not climbe to the very top of Pelagianisme, and so auow, that the good vse of our natural freewill doth poise downe the euen balance of Gods Prædestination, and determine the otherwise wauering decree of God? Howsoever they decline the name of *Cause* in election, and hold forth in stead thereof the attribute of a *foregoing condition*, yet in effect they must needs hit against this rocke, at which *Pelagius* suffered Shipwracke.

As for *Demipelagianisme*, there are but three heads of that *Hydra* put forth in this Catalogue; the other lye hidden, and pulled in, like the hornes of a *Snaille* being touched. Which here (by the helpe and hand of the most sound Fathers) are to be drawn forth, and to be clapt on the shoulders of those, who in these times act the same parts.

I Of Election vpon foreseene Faith.

Demipelagians.

OVt of Saint *Prosper's* Epistle to Saint *Austen*. That God foreknew before the foundation of the world, Who would beleue, and perseuere in that faith, which in proesse should be helped by grace. And that hee *Prædestinated* those to his Kingdome, whom, being freely called, hee foresawe would become worthy of his Election, and depart this life making a good end.

Arminians.

HAge Conference, pag. 62. Bert. God before the Foundations of the World were layed appointed to saue by Christ, those out of mankind, who by the grace of the spirit would beleue, and perseuere in that faith and obedience by the same grace. Item. Ibid. The purpose to saue those, that perseuere in faith, is the whole entire decree of Election.

Item pag. 90. That precise and absolute decree, whereby God is said in Electing to consider

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Out of the Epistle of Saint Hilary to Saint Austen extant in the seventh Tome of Austens Workes. They (the Demipelagians or Massilians) will haue Predetermination to reach no farther then this, that God Prædestinated, or foreknew, or decreed to elect those that would belecue.

consider these, or those men, no otherwise then as singular persons, and to haue had no respect vnto the good qualities, which he foresawe — such a Decree cannot stand with the nature of God, or with the Scriptures.

Arminius against Perkins, pag. 221. I deny that Election is the rule of giuing or not giuing Faith.

Hage Confer. pag. 38. Wee professe openly, that Faith in Gods foresight and consideration is before Election to saluation, and doth not follow Election, as a fruit thereof.

2 Of the vncertaine number of the Elect.

Demipelagians.

Prosper Epistle to Saint Austen. They would not yeeld that the number of the Prædestinated cannot bee encreased or diminished.

Arminians.

GRevinchov. in his The-
ses exhibited, pag. 137-
and others. *Vncomplete Election may bee interrupted, and sometime is. And those, that are vncōpletely elected.*

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are

A Parallell.

Hilar. Arelatens. to Saint Austen. Likewise they will not admit the number to be certaine of those, that are to be elected, and those that are to be reiected.

Faustus. That there are not of men some deputed to life, others to destruction, but that men may passe from saluation to perdition, and from perdition to saluation.

are truly Elect. Yet may they become Reprobates, and perish. And the number of the Elect may bee encreased and diminished.

Item. No man as long as he remaineth in this life, is peremptorily elected: But hee onely is peremptorily elected, who dyeth, or rather is already dead, in faith and obedience.

(Soby this reckoning no man liuing is an Elect)

3. Of the vniuersalitie of Grace and calling.

Demipelag.

O*Vt of Prosper's Epistle to Saint Augustine, extant in Saint Austens scuenth Tome.* They say, that all men vniuersally are called to saluation either by the Law of Nature, or the written Lawe, or by the preaching of the Gospell.

Armin.

A*Rnold against Tilen. pag. 397.* God by his Spirit, effectually in the Law, worketh after some manner, and in some degree in all men; to the ende, that by little and little they may bee brought to the faith of Christ, whom God for his part is ready to reueale to all men.

4. Of

4 Of workes of Præparation.

Demipelag.

THe first Proposition. The beginning of Faith and desire of Conuersion is from our selues, the encrease is from Grace.

Out of Prosper. Euen after the fall there remained in *Adam* certaine seedes of Virtues, which by the Creators gift, are sown in the minde of euery man.

Item. That wee must beware least wee so farre referre vnto God all the good workes of the Saints, that wee ascribe nothing vnto mans nature, but onely that which is euill and peruerse.

Item: Therefore a man receiue, findeth, entreth, because vsing well the good of nature, by the helpe of this initiall grace, he hath obtained to come sauing grace. *The*

Arminians.

ARnoldus pag. 403. *Man in the state of Corruption, hath some reliques of spirituall life, to wit, some kinde of desire of the good, which he knoweth.*

Arminius against Perkins, pag. 137. *It is false, that an vnregenerate man is wholly flesh, that is, that there is nothing in him but flesh.*

Arnoldus pag. 158. *Arminius thinketh, that God in this manner will giue more and greater gifts to him that well vseth grace. (That is, the light of nature, as before appeareth in the third Article of Pelagius.)*

In the Epistle ad Walachros, pag. 45. *Those, who are amended*
C 3

The second Proposition. Man, it not alwaies, yet sometime preuenteth God by the preparation of his owne will. By which endeavour of nature, God is moued to bring, through the ayde of his Spirit, to the grace of Regeneration the Will so prepared.

amended by the naturall knowledge of the Law, and by the better vse of common grace, are by God deemed somewhat worthy to receiue a further grace, and that by the gift and good pleasure of God.

5 Of the VVills freedome in conuersion,

Demipelag.

O*ut of Hilar. to Aug.* They affirme the Will to be so free, that it can of it owne accord admit or refuse cure or medicine.

Out of Prosper. As for the Wills fredome, (they say) that life is layd hold on by those, who belecue of their owne accord, and entertaine the ayde of grace, by the merit, or act, of their credulitie.

Fanſtus. It is of the mercy of God, that men are called:

Armin.

A*Rnoldus.* pag. 337. Grace doth not so furnish a man with new strength, but that it alwayes remayneth in a mans power to make vse of that strength, or not.

Heg Confer. pag. 282. A man may hinder his own Regeneration, euen then, when God will regenerate him; or doth will to regenerate him.

Arnold. against Bogerman, pag. 263. All the operations, which God vseth to the conuersion of man, being already

led : but the following that call, is referred to their owne Will.

Petrus Diaconus contra Faustum. They babble vainely, who say. To Will to belecue is mine, or from me ; but to helpe is of Gods grace. Whereas contrariwise, the Apostle testifieth, that the very beleeuing it selfe is giuen of God.

Cassianus. The whole is not so to be ascribed to grace, but that free Will is to haue some share of commendation of the forwardnesse thereof.

Item. Two things there are which worke mans saluation, Gods grace, and and mans obedience.

Faustus lib. 1. Expounding Christs words, *No man cometh to me, vlesse my Father draw him ;* sayth, that to drawe is nothing else, but to preach, to stir vp with comforts of the Scripture, to deterre by reproofes, to propound things desirable, to represent

dy performed, yet this conuersion still remaineth in mans power : so that hee can conuert, or not conuert himselfe, belecue, or not belecue.

Arminius against Perkins, pag. 223. *The whole or entire cause, why this man beleeueth, and that man beleueth not, is the will of God, and mans freewill.*

Arnold. against Tilen. pag. 136. *It is not absurde, that a man by his owne will should discern himselfe from an unbeleuer.*

Hage Conference, pag. 315. *The discerning a man selfe from another man, may bee attributed vnto man.*

Grevinchove against Am. pag. 297. *Nothing hinders, but that onely morall grace may make naturall men spirituall.*

Arminius against Perk. pag. 223. *Faith is so from the merewill of God, that Gods will doth not vse an omnipotent & vnresistable motion to beget faith in men, but a gentle suasion, and accommodated for the moving of mans*

sent things dreadfull, to threaten iudgement, to promise reward.

mans will according to the nature of its freedome.

Item, pag. 220. *The Author of grace intendeth by grace to moue mans wil, to assent by a gentle and sweete swasion; which motion doth not onely not take away the free consent of freewill, but also establisheth it.*

Hage Confer. pag. 291. *Is not that the most noble manner of working upon man, which is performed by inducements and monitions? Would not the working bee strong enough, if it were such as Satan useth?*

6 Of Perseuerance.

Demipelag.

P*ropos. 3.* For Perseuerance in Faith and Grace, three needeth no new and speciall grace. What we either haue by nature, or haue formerly gotten by the spirit of grace, sufficeth

This Proposition cannot be fairely prescribed for the true state of the question, much lesse for the whole question of Perseuerance. For the *Demipelagians* did not deny the ayde of new Grace for perseuering, as is euident by *Prosper's* words forecited,

A Parallell.

ceth for such Perseuerance.

cited, God foresaw, who would beleue, and perseuere in that Faith, which in processe should be helped by Grace.

The Proposition should rather haue beene thus formed.

Armin.

Out of Saint Austin in his Treatise of Perseuerance. That Perseuerance to the ende is in our power, and is not the gift of God.

Out of Hilar. to Aust. Neither will they yeeld, that such perseuerance is giuen to any man, from which hee is not suffered to reuolt, but such, as from which hee may by his Freewill fall away.

HAge Confer. pag. 62. of the latter part. *Perseuerance is ill called a gift. It is an act of the Will, which may admit, or despise the motion of the spirit.* The Remonstrants Theses exhibited. *All things being forelayd, which are necessary and sufficient for perseuerance, it remaines still in the power of man to perseuere, or not perseuere.*

7 The common clamorous Obiection.

Demipelag.

Prosper of the calling of the Gentiles. They object, that it is in vaine to labour to obtaine the worth and excell-

Armin.

HAge Conference, pag. 12 &c. the latter part. *This Doctrine in it selfe, and of it selfe, is an hinderance*

sent things dreadfull, to threaten iudgement, to promise reward.

mans will according to the nature of its freedome.

Item, pag. 220. *The Author of grace intendeth by grace to moue mans wil, to assent by a gentle and sweete swasion; which motion doth not onely not take away the free consent of freewill, but also establisheth it.*

Hage Confer. pag. 291. *Is not that the most noble manner of working upon man, which is performed by inducements and monition? Would not the working bee strong enough, if it were such as Satan useth?*

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excellency of good works, in vaine to bee instant in Prayers, whereby God is intreated to grant our requests, if so bee that the election vnto Christian grace depend vpon the vnchangeable purpose of of God.

Prosper in his Epistle to Austin.

They vpbraide, that all care of rising out of sinne is taken away from those that are lapsed: that to holy men is ministred an occasion of lukewarmenesse; inasmuch as the Elect cannot fall away by any negligence, howsoeuer they behaue themselves. That all industry is layed aside, that vertues are taken away, if Gods determination preuent mans will.

Austin of Perseuerance Chap.

12. The Pelagians obiekt, That we tye Gods grace to Destiny. See also *ad Bonifac. lib. 1. cap. 5.*

Prosper. Ibidem. They say, that vnder the name of Prædestination, fatall necessity is brought in.

to godlinesse, and also to good manners, both to the teachers and hearers. It leadeth to carnall security, it takes away true sorrowe for sinnes committed, as also the watchfull care of rising vp from sinne, and the feare of being hardned in sinne in proceesse of time.

It takes away Prayers, Obsecrations, Obtestations, Admonitions, Threatnings, Promises, Commands, Counsells, Commendations, and Rewards.

This Doctrine bringeth into the Church Manichisme, Stoicisme, Libertinisme, Epicurisme.

To the Arminians booke (of their Acta Synodalia) this Embleme is prefixed, An armed Lyon (the Armes of Holland) with a Capp (the badge of Liberty) ouer which is written this triumphant Motto,

DESTINY DESTROYED,
OR
The ouerthrow of Fate.

When

A Parallell.

When *Demipelagianisme* was objected against *Arminius*, he ingeniously answered, that it might be a good *Armin articulo 10.*
Q^uære, why *Demipelagianisme* should not be accounted true *Christianisme*.

But *Prosper* demonstrating vpon substantial grounds, that the *Pelagians*, and *Demipelagians* sticke together in the same myre, doth cage them both in the same *Parallell*, in these words. The budds are of the same *Prosper cons. Collatorem Cap. 41.*
kinde, which come from the same seede, and that which is couched low in the roote, appeares in the fruit. We are not therefore to skirmish against these men with new leuied forces, nor to enter into a speciall list, as against vnknown enemies. These mizane Engins were then shattered in pieces, then they fell to the ground in their Companions, and ring leaders of their pride, when *Innocentius*, of blessed memory, smote the heads of this abominable error with the dint of the Apostolicke Sword, when the Synod of the Bishops of Palestina compelled *Pelagius* to pronounce sentence against himsele, and his followers.

If we tye this mishapen monster with the bands of a Syllogisme, *Proteus* being fast manacled will vtter his concealed Oracle thus,

Demipelagianisme is true *Christianisme* (*Arminius* sticks not at it)

But *Demipelagianisme* is *Pelagianisme* (*Prosper* avowes it)

Therefore *Pelagianisme* is true *Christianisme* (though Catholike doctrine cry it downe.)

With which close we summe vp this our Parallell.

2.

Parallelismus

nov-antiqui

erroris

Pelagiarminiani.

Μή π συλλέγῃσιν ἀπὸ ἀκανθῶν σαφυλίῳ,
ἢ ἀπὸ τριβόλων σῦχα; *Math. 7, 16.*

LONDINI,
Impensis ROBERTI MYLBOVRNE.
1 6 2 6.

1841

1842

1843

1844

1845

1846

1847

Salutem in ipso,
qui fons Gratiae.



Mice noster, veritatis magis.
Quem per Epistolam repetitò
flagitabas, Parallelum, unà
cum ejusdē conscribendi caus-
sā necessariā, ad te per notum
Hermetem, licet aliquantò se-
rius, jam transmitto. Tu quæso
inter legendum amici seponere personam, induere judicis
& si quid titubatum sit, pro tuo candore, ac liber-
tate, mone, eò redibit gravior, quò obeliscis tuis com-
punctior. Absit ut Arminianis ideo stupefiant
dentes, quia labruscas comederat Pelagius, aut de-
licatiores Pelagii nepotes, nisi constiterit Arminia-
nos itidem acidum inde expressum plenā hausisse
amphorā, & aliis avidè etiamnum propinare. In hac
ad geometricam normam compositā, sanctè
profitetur, imprimis cautum, ne quid distortum, in-
versum, aut depravatum affingeretur, quò facilius,
aut speciosius antiquis erroribus novi quadrare vide-
rentur. Verum ut in picturis nimis exiguis, aut
speculis minutioribus vultus integri, vix datur di-
stinctè

stinctè intueri; in tabella isthac adeo contracta singulos gemini istius Monstri artus & articulos conspici posse haud quidem sperandum. Hæc tantummodo ad synopsis, & Specimen properata potius, quàm maturata.

Opportunum forte, hic tertiam adstrui columnam, quæ sententiam orthodoxam singulis erroribus recto ordine oppositam representaret. Quorsum verò tibi, vir doctissime, hanc præire facem; utpote in Augustini, Patrumque reliquorum eandem doctrinam luculenter asserentium, solidè ex Scripturis confirmantium scriptis versatissimo? Neque certè mihi hinc quicquam de novo aggredi visum; sed hoc tantum, quod in usum tuum privatum olim postulatum est, ac conscriptum, denuo recognoscere, tibi que in peculium transcribere. Quod tui juris esto, prout etiam ipse, à quo prius hoc promissum, jam missum.

Londino. Jan. 20. 1624.

Vale.

Tuus A. B.

Cum abhinc quasi triennio Honoratissimus Dominus Acacius Baro de Dona recuperandi Palatinatus negotium promoturus aliquot menses in Anglia

Anglia versaretur, à quodam extero philologo Roerghesto sollicitatur in partes, quæ vocantur, Arminianas. Quem licet ab orthodoxa integritate deflectere non potuerat ille Belga, nebulis tamen quibusdam offusis ita veritatem ei obscuravit, ut ad glaucomam hanc dispellendam collyrium aliquoties expeteret à Theologis quibusdam Anglis. Quos simul duos opportunè salutatos & colloquio privato adhibitos interrogat, Quid tandem causæ quod ad Anglorum stomachum non faciant Arminii fercula. Ab illis responsum, ea dogmata, ut ut corruptæ rationi allubescant, & patronorū subtilitate excolantur, ac splendescant, si tamen ad Scripturæ sacræ normam redigantur, facile internosci, ac sordescere: ipsa esse, quæ a Patribus orthodoxis in Ecclesia nominatissimis à primo ortu statim profligata sunt: adeoque hodiernos eorundem instauratores in lumbis parentum olim damnatos. Itane verò, inquit? Hæccine, pro qua tam fervidè à nonnullis dimicatur, doctrina nil aliud est, quàm hæresis antiqua de novo limata, ac polita? Certè si Pelagium refodiat Arminius, meritò vos Angli Arminium defoditis. Paulo post eidem Roerghesto iterum se obtrudenti, & antiquum occinenti, responsum Theologorum impertit Donatus.

nus. Quo nonnihil perstrictus Belga, antiquas illas
haereses anquirat, catalogum consarcinat: eoque in
Dⁿ Donani manum tradito, binos hosce Theologos
in arenam provocans, Quid Arminio, inquit, cum
Pelagio, aut Semipelagianis? Acceptum hunc
Catalogum iidem Theologi nimis arctum judicarunt,
qui quaestioni illi justos limites describeret; ideoque
ulterius pergendum in Patrum hosce impugnantium
campos latiores. Inde ipsum horum errorum nidum
depromunt; dogmata autem Arminiana è Batavo-
rum quorundam libellis eruunt: ac utrosque inter se
ex paradigmatibus componunt. Descriptum exemplar statim
Donano tradunt deferendum in manus Roerghe-
sto provocatori. Qui, accepto hoc rescripto, se ad sin-
gula punctim confestimque responsurum pollicetur.
Sed pelago deportatur Pelagii pugil.

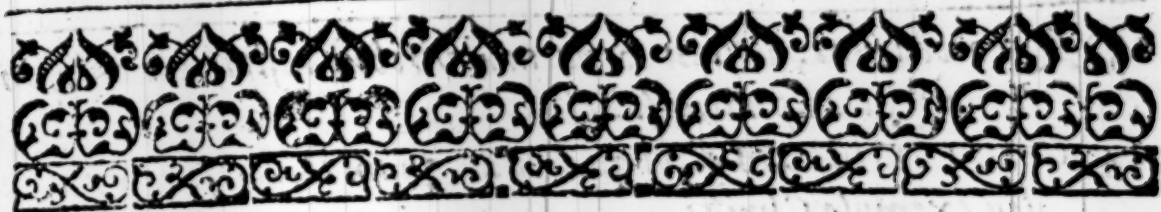
Hunc querimus ventis & vela, & verba dedisse.

Vela liquet reditu, verba carere fide.

Eo quippe in Hollandiam reverso, adhuc toto tri-
ennio promissum illud non exolvitur, confestim il-
lud ampliatur.

Sequitur Indiculus Roerghesti,
cum adversario *Parallelo*.

DOGMATVM



DOGMA TVM PELAGIANORVM à priscis Patribus & Conciliis dam- natorum INDICVLVS.

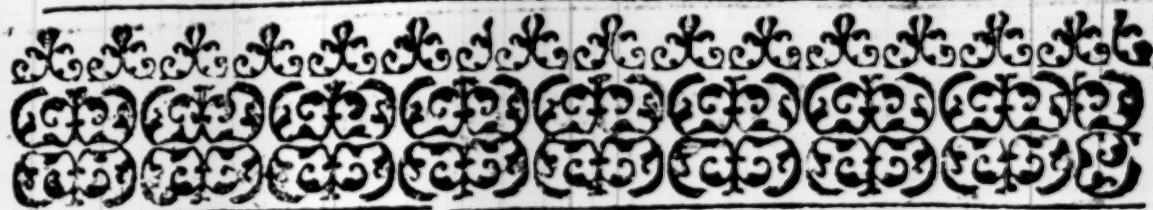
- 1 **P**eccatum Adami posteris ejus non imputatur.
- 2 Sibi soli Adamus peccans nocuit propriè ; posteris non nisi exemplo, quatenus imitantur.
- 3 Originale peccatum, siue natura humana corruptio nulla est.
- 4 Quilibet homo eâdem perfectione nascitur, quâ fuit Adam ante lapsum, demptâ perfectione ætatis, quæ in posteris recens natis usu rationis caret.
- 5 Mors temporalis est à necessitate natura ; minimeq, propter primi parentis primum peccatum redundavit in posteros.
- 6 Ipsemet Adam lege & necessitate natura moriturus erat, etiamsi non peccasset.
- 7 Multo minus æterna mortis reatum induxit posteris Adam peccato suo.
- 8 Parvuli in Baptismo non accipiunt remissionem peccati originalis.
- 9 Qui tuentur dogma de peccato originali, damnant nuptias.
- 10 Gratia significat naturam ratione & voluntate præditam.
- 11 Supernaturalis gratia spectatur in doctrina Legis, & condonatione peccatorum.
- 12 Hæc posterior, puta condon: pecc: non omnibus est necessaria. Quia non omnes peccant, saltem possunt carere peccato.

Parallelismus.

- 13 Qui peccarunt, possunt ex natura viribus resipiscere absq; interna gratia Spiritus sancti.
- 14 Gratia Christi non alibi querenda, quàm in doctrina, & vita, seu exemplo Christi.
- 15 Si quod hic obtingit auxilium internum Spiritus sancti, illud in sola intellectus illuminatione est positum. Nullâ autem voluntati opus est gratiâ internâ.
- 16 Homo viribus ex creatione sibi insitis legem penitus implere potest.
- 17 Gratia ad legis impletionem utilis quidem est, non ite necessaria.
- 18 Homo etiam gravissimis tentationibus per se potest resistere, licet facilius id præstet, si adjuvetur à gratia.
- 19 Per opera natura homo promeretur auxilium gratia.
- 20 Quod ab oblivione, vel ignorantia profiscitur, non habet rationem peccati.
- 21 In novo Testamento omne juramentum est vetitum.
- 22 Divites, nisi bona sua vendant, & pauperibus dent, non possunt servari.
- 23 Bonus usus liberi arbitrij, & virium naturalium est causa prædestinationis.
- 24 Christus non est mortuus pro omnibus; saltem pro infantibus: quia carent peccato.

Semipelagianorum, seu Massiliensium errores.

- 1 **I**nitium fidei, & conversionis desiderium est ex nobis, incrementum à gratia.
- 2 Homo, si non semper, saltem aliquando prævenit Deum præparatione propriæ voluntatis; quo naturæ conatu movetur Deus, ut voluntatem ita præparatam auxilio Spiritus sancti ad regenerationis gratiam perducatur.
- 3 Ad perseverantiam in fide & gratia non opus est novâ & speciali gratiâ: sufficit ad hoc, vel quod naturâ habemus, vel quod semel per spiritum gratiæ adepti sumus.



April. 1. 1621. ΣΥΝ ΘΕΩ, καὶ εἰς ἑμπνευστὸν δάσκαλόν τῆς χάριτος ἀπὸ τοῦ.

AD PRÆMISSVM INDICVLVM
DOGMATVM PELAGIANORVM,
ET SEMIPELAGIANORVM,
adjectamque Interrogationem;

Quid Arminianis cum illis, hisve?

Responsio brevis per Parallelismum.



Assertionum Pelagianarum Indiculus Propositiones 24 continens, eget Indice Expurgatorio. Ultima planè non est Pelagij dogma, sed tantummodo à τῶν quoddam, quo urgebatur à quibusdam Pelagii sententia, ab ipso tamen constanter

* Histor.
Pelag. lib. 2
Part. 2.
Thes. 4:

*negatum. Quod ex ipso * Gerardo Vossio, unde hunc Indiculum hauserat, doceri poterat hic confarsinator. Deinde verò quorsum colluvies illa tot haresum; quarum (saltem majoris partis) puduit aliquando ipsum parentem; ut videre est apud Augustinum, Tom. 7. cont. Pelagianos passim. Denique illa quàm ἀπεγοστέλλεται de Divitibus bona vendentibus, de iuramento, de Adami integri mortalitate? Quis hac unquam Arminianis vel per somnium cogitavit imputanda?*

Adeoque ex Pelagii placitis 24 hinc recensitis sex tantum huc videntur spectare, nempe 3. 7. 10. 15. 19. 23. Reliqua valere jubemus.

Parallelismus.

I De peccato originali.

PELAGIANI.

Propos. 3. *Originale peccatum nullum est.*

Ex Aug. de nupt. *Homo non nascitur cum originali peccato. Peccatum originis non est peccatum: Quia non est voluntarium.*

Propos. 7. *Multo minus aeterna mortis reatum induxit Adam posteris suo peccato.*

Ex Epist. Gelasii. *Iustum non videtur, quod factura Dei sine ullis propriis actionibus cuiquam peccato nascatur obstricta.*

Itē ex Ep. Gelasii. *Parvulos sine Baptismo decedentes non posse pro solo originali peccato damnari.*

Si enim cum talibus ageret, quam cum Diabolis.

Item. *Quod est poena peccati, non meretur aeternam poenam: Quia tunc esset processus in infinitum, si poena poenam mereretur.*

ARMINIANI.

Arnoldus Corvinus cons. D. Tilemum pag. 388. Arminius docet peccatum originis nullam culpae proprie dictae rationem habere.

Arminius respons. ad quest. 9. pag. 174. Perverse dicitur, peccatum originale reum mortis facere.

Arn. Corv. ib. pag. 391. Equidem Arminius statuit neminem propter solum peccatum originis damnari.

Hanc sententiam argumentis propugnant uterque concludentibus, non tantum actu non damnari, sed nec justè posse damnari.

Si enim, tum Deus longè ri-

2 De significato Gratiae.

P E L A G.

Propos. 10. Gratia significat naturam ratione & voluntate praeclatam.

Ex Aug. Epistola 105. Gratiam illam, quam volebat Pelagius sine ullis precedentibus meritis dari, esse humanam naturam, in qua conditi sumus. Neque enim antequam essemus, mereri aliquid poteramus, ut essemus.

A R M I N.

Arnold, 1b. pag. 158. Gentes natura faciunt, quæ sunt legis. Quantum verò sit, quod homo corruptus potest, hoc vult Deus ut faciat: & hoc dum facit, Gratiâ rectè utitur.

Item. Pag. 157. Quæsito, an homo corruptus rectè possit uti lumine naturæ, statim explicat, requiri, ut homo corruptus, gratiâ, quam habet, rectè utatur, & faciat quodcumque per gratiam sibi collatam potest facere.

Nec verò mirum, Arminianis Naturam esse Gratiam, qui Gratiam generalem omnibus ubique terrarum hominibus inestam tuerentur. Quæ quid quæso distat ab ipsa Natura, ejusque donibus? Quod si quis obstrepat, hanc levis esse momenti repugnantiâ, cogitet pestilentissimi veneni Pelagiani fontem hunc esse occultum. Hinc enim facile eludent atque elucet omnia, quæ à Gratia assertoribus afferuntur. Quidni regerant scilicet, Gratiâ salvifacit estis. Certè: nempe naturâ, qua gratia prima, & universalis. Dei gratia sum quod sum. Hoc est naturâ, cujus gratis author Deus. Fides donum Dei. Planè. Nam ipsa, qua credimus, libera voluntas est donum creatoris Dei. Denique si instet Augustinus, Sola Gratia discernit fidelem ab infideli. Quidni respondeant? Certè. Nempe sola voluntas libera, qua gratis & liberâ à Deo data est.

Parallelismus.

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Si enim, tum Deus longè rigidius cum talibus ageret, quàm cum Diabolis.

Item. Quod est pœna peccati, non meretur æternam pœnam: Quia tunc esset processus in infinitum, si pœna pœnam mereretur.

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Parallelismus.

3 De progressus Gratiae causa.

PELAG.

ARMIN.

Propos. 19. *Per opera naturæ homo promeretur auxilium gratiæ.*

Ex Concilio Diospolitano, *Gratiam Dei secundum hominum merita dari.*

Ex Aug. de bono persever. cap. 2. *Tria sunt, quæ maximè adversus Pelagianos Catholica defendit Ecclesia. Quorum est unum, Gratiam Dei non secundum merita nostra dari.*

Ex eodem Aug. *Licet non secundum merita bonorum operum, tamen secundum merita bonæ voluntatis datur gratia. Ratio Pelagii est. Alioquin Deus esset acceptor personarum, si sine ullis præcedentibus meritis, cuius vult, miseretur.*

Armin. exam. pag. 218. Vide mihi, annon isto dicto Christi, Habenti dabitur, promissio ista contineatur, quæ Deus spondet se gratia supernaturali illuminaturum, qui lumine naturæ rectè utetur, aut saltem utetur, quantum poterit, minus malè.

Arnold. contra Til. pag. 165. Causa, cur parvulis reveletur Evangelium, est, quòd Deus eos illuminet, qui dociles se præbent. Generalis est sententia, quæ docet in genere, Deum habenti, hoc est, bene utenti additurum gratiam.

4 De auxilio gratiæ in Conversione.

PELAG.

ARMIN.

Propos. 15. *Si quod hinc obtingat auxiliū Spiritus Sancti internum, illud in sola intellectus illuminatione est positum. Nulla autem voluntati opus est gratia internā.*

Ex

Collat. Hag. Bert. pag. 279. In voluntate locum non habet sanctitatis infusio, ut quæ naturā suā libera est ad volendum bonum aut malum. Idē, In morte spirituali non separantur

Parallelismus.

Ex Aug. ad Bonif. 4. cap. 5.
A Domino adjutorium cognitionis habemus, quo ea quæ facienda sunt, novimus, non inspirationem dilectionis, ut cognita sancto amore faciamus; quæ propriè gratia est.

rantur propriè dona spiritua-
lia ab humana voluntate, cum
ea nunquam in illa fuerint;
sed libertas duntaxat bene,
aut malè agendi.

Ibidem pag. 272. Dabit Deus cor novum. Nos arbitramur, hîc per Cor significari posse animam humanam: eamque novam vocari, tum ob novi luminis & novæ noti-
tiæ infusionem, tum ob nova conversionis opera, quæ ipsa profert.

5 De causa Prædestinationis.

PELAG.

Propos. 23. Bonus usus liberi arbitrii, & virtutum naturalium est causa Prædestinationis.

*Non dissentitur Arminiani
Divine Electionis decretum
pendere ex prævisio libero vo-
luntatis humana assensu, etiam
tunc cum possit omnibus gra-*

tia salvifica auxiliis positis, dissentire pro innata & naturali sua libertate: prout infra patebit. Quidni ergo alius ad ipsum hunc Pelagianismum aspirent, De bono usu liberi arbitrii Prædestinationis æquilibrium hanc in partem inclinante, ac determinante pendulum decretum Dei? Utcumq; nomen quidem causa hîc declinent, & substituant præcedentæ conditionis larvam, in hunc tamen Scopulum re ipsa impingunt, ad quæ olim Pelagius naufragiû fecit.

Ad Semipelagianismum quod attinet, nobis in Indice proposito tria tantum hujus Hydræ capita ostentantur. Reliqua occultantur, & quasi limacis cornua, intus retrahuntur. Quæ, ad motû orthodoxorum Patrû manu, nunc extrahenda, & personatis hodiernis ejusdem fabulæ histrionibus induenda.

I De Electione ex prævisa fide.

SEMPIELAGIANI.

Ex Prosperi Epist. ad Aug.
Qui credituri sunt, quiq; in ea fide, qua deinceps per gratiam Dei sit iuvanda, mansuri sunt, præscisse, ante Mundi constitutionem Deum: & eos prædestinasse in Regnum suum, quos gratis vocatos dignos futuros electione, & de hac vita bono fine excessuros esse præviderat.

Ex Hilarii Epistola. *Prædestinationem ad id valere contendunt, ut eos prædestinaverit, vel præsciverit, vel eligere proposuerit, qui fuerant credituri.*

ARMINIANI.

Collat. Hag. Pag. 62. Deus ante iacta mundi fundamenta statuit ex genere humano eos per Christum salvare qui per gratiã Spiritus credituri, in eaq; fide et obedientia per eandem gratiam essent perseveraturi.

Item ibid. Perseverantes in fide velle servare, est totum & integrum decretum Electionis.

Item Pag. 90. Decretum præcisum, & absolutum, quo Deus dicitur in eligendo non aliter considerasse hos, aut illos, quam ut personas singulares, neque respexisse ad bonas cujusquã qualitates, quas ante prævidit, non potest vel cum natura Dei, vel cū Scripturis consistere.

Arm. contr. Perk. pag. 221. Negat Electionem divinam esse regulam fidei dandæ, vel non dandæ.

Collat. Hag. pag. 38. Fatemur aperte fidẽ in consideratione atq; intuitu Dei priorem esse electione ad salutẽ, & non eã instar fructus alicujus cõsequi.

Parallelismus.

2 De Electorum numero incerto.

SEMIPEL.

Prosp. Epist. ad Aug. Non acquiescebant, predestinatum sanctorum numerum nec augeri posse, nec minui.

Epist. Hilar. Arelatens. ad Aug. Illud pariter non accipiunt, ut eligendorum, rejicientiorumque esse definitum numerum velint.

Faustus. Non esse hominum alios ad vitam, alios ad perditionem deputatos; sed de salute ad perditionem, & de perditione transiri posse ad salutem.

ARMIN.

Grevinchov. Thes. exhibis. pag. 137. & Remonstr. alii. Electio incompleta potest interrumpi, ac interdum interrumpitur: suntque incompletè electi verè quidem electi; sed possunt fieri reprobi, ac perire: numerusque electorum potest augeri, ac minui.

Idem. ibid. Nemo in hac vita est peremptoriè electus, sed ille demum peremptoriè eligitur, qui moritur, vel mortuus est in fide, & obedientia.

3 De universalitate Gratiae, & vocationis.

SEMIPEL.

Ex Prosperi Epist. ad Aug. Tom. 7. Ad salutis donum omnes homines universaliter vocari, siue per naturalem, siue per legem scriptam, siue per Evangelicam predicationem.

ARMIN.

Arnold. cont. Til. pag. 397. Deus per Spiritum in lege efficacem in omnibus aliquo modo & gradu operatur, hoc fine, ut ad fidem Christi omnes paulatim perducatur: quem Deus ex parte sua paratus est omnibus revelare.

B

4 De

4 De Operibus præparatoriis.

SEMIPEL.

Propos. 1. Initium fidei, & conversionis desiderium est ex nobis: incrementum à gratia.

Ex Prospero. Etiam post prævaricationis lapsum mansisse in Adam — quadam virtutum semina omni anima beneficio Creatoris inserta.

Cavendum est nobis, ne ita ad Dominum omnia Sanctorum merita referamus, ut nihil, nisi id quod malum atq; perversum est, humano ascribamus nature.

Idco homo accipit, invenit, intrat, quia bono natura bene usus, ad istam salutarem gratiam initialis gratia ope meruerit pervenire.

Propos. 2. Homo si non semper, saltem aliquando prævenit Deum præparatione propriæ voluntatis: quo natura conatu movetur Deus, ut voluntatem ita præparatam auxilio Spiritus Sancti ad regenerationis gratiam perducatur.

ARMIN.

Arnold. pag. 403. Homo in statu corruptionis habet reliquias vitæ spiritualis, scilicet — in affectu ad bonum cognitum aliquale desiderium.

Armin. cont. Perk. 137. Falsum est, hominem non regentum totum esse carnem, hoc est, nihil in illo esse, nisi carnem.

Arnol. pag. 158. Hoc pacto gratiâ suâ (i. lumine nature, ut prius patet) utenti Deum plura & majora dona largiturum sentit Arminius.

Remonstrantes contra Walachros. pag. 45. Per naturalem legis notitiam, & meliorem gratiæ communis usum correctos, non nihil idoneos judicat Deus, quos ulteriore gratiâ, idq; ex bene placito suo, donet.

De his vide plura in Pelagianismo. Art. 3.

Parallelismus.

5 De libertate arbitrii in conversione.

SEMIPEL.

Epist. Hilar. ad Aug. *Arbitrium ad hoc liberum asserunt, ut velit, vel nolit admittere medicinam.*

Ex Prospero. *Quantum autem ad arbitrii libertatem, ab his vitam apprehendi, qui sponte crediderint, & auxiliū gratiæ merito credulitatis exceperint.*

Faustus. *Dei miserationis est, ut vocentur homines: sed ipsorum voluntati commissum est, ut sequantur.*

Petrus Diaconus cont. Faustum. *Frustra garrunt, qui dicunt, Meum est velle credere, Dei autem gratiæ est adjuvare: cum ipsum credere nobis à Deo dari testetur Apostolus.*

Cassianus. *Non esse ita totum*

ARMIN

Arnold. pag. 337. Gratiā non ita instruit hominem novis viribus, quin semper maneat in hominis potestate iis uti, vel non uti.

Collat. Hag. pag. 282. Potest homo regenerationem suam impedire, etiam tum, cum Deus vult hominem regenerare.

Arnold. adv. Bogerm. p. 263. Positis omnibus gratiæ operationibus, quibus Deus ad conversionem utitur, manet tamen ista conversio in hominis potestate, ut seipsum possit vel convertere, vel non convertere, credere, vel non credere.

Armin. pag. 223. Totalis causa, cur hic credat, ille non credat, est voluntas Dei, & liberum arbitrium hominis.

Arnold. contr. Til. Pag. 136. Absurdum non est, ut homo sua voluntate se discernat à nō credente.

Collat. Hag. pag. 315. Discretio

Parallelismus.

tum tribuendum gratia, quin aliqua laus industria sit servanda libero arbitrio.

Item, Duo sunt, quae humanam operantur salutem, Dei gratia, & hominis obedientia.

Faustus lib. I. Dictum Christi, Nemo venit ad me, nisi Pater traxerit, ita exponit, ut nihil aliud sit attrahere, nisi predicare, scripturarum consolationibus excitare, increpationibus deterrere, desideranda proponere, intentare metuenda, judicium comminari, premiū polliceri.

cretio sui ab alio potest homini tribui.

Grevinchovius contra Am. pag. 297. Nihil obstat, quod minus vel sola moralis gratia homines animales reddat spirituales.

Armin. contra Perk. p. 223. Fides ita est merae voluntatis Dei, ut voluntas illa non utatur omnipotenti et irresistibili motione ad fidem ingenerandam in hominibus: sed leni suavitate, & accommodata ad movendam voluntatem hominis pro modo libertatis ipsius.

Item pag. 220. Gratiae auctor statuit per gratiam suam homines ad assentiendum leni & suavi suavitate movere: qui motus liberi arbitrii liberum consensum non modo non tollat, sed stabiliat etiam.

Collat. Hag. pa. 291. Annōn nobilissima actio circa hominem, quae fit per inductionem & monelas? Annōn satis vehemens foret operatio, si talis esset, quali Satanas utitur?

6 De Perseverantia.

SEMIPER.

Propos. 3. Ad perseverantiam in fide & gratia non opus est novâ & speciali gratiâ: sufficit ad hoc vel quod natura habemus, vel quod semel per Spiritum adepti sumus.

deinceps per Dei gratiam juvanda sit, mansuri.

Potius sic formanda erat hæc sententia.

Ex Aug. de bono Persev. Perseverantiam in finem esse in nostra potestate, & non esse Dei donum.

Et ex Hilario ad Aug. Nec cuiquam talem dari perseverantiam, à quâ non permittitur pravaricari, sed à quâ possit sua voluntate deficere.

SEMIPER.

Manu candide obtrusa hæc propositio pro statu questionis, nedum integra, de Perseverantia. Neq. enim negari Semipelagiani novæ gratiæ auxiliū ad perseverantiam: prout constat ex Prosperi verbis prius citatis, nempe, Qui in ea fide, quæ

ARMIN.

Collat. Haz. Pag. 62. Partis ultima. Perseverantia malè vocatur donum.—Est voluntatis actus, quæ motionem & actionem Spiritus potest admittere, vel eam spernere.

Remonstrant. Thes. exhibit. Synod. Dordr. Positis omnibus, quæ ad perseverandum necessaria & sufficientia sunt, manet tamen semper in hominis potestate perseverare, vel non perseverare.

7 Decantata Objectio.

SEMIPEL.

Prosp. de voc. Gent. Dicunt superflue ad acquirenda bonorum operum merita laborari; frustra etiam orationibus, quibus Deus exorandus paratur, insisti, si ex incommutabili proposito ejus Christiana gratia subsistat electio.

Prosp. in Epist. ad Aug. Dicunt lapsis curam resurgendi adimi, & Sanctis occasione temporis afferri, eò quod electi nullà negligentia possint excidere, quoquo modo se egerint.

—Removeri omnem industriam, tolliq. virtutes, si Dei constitutio humanas praveniat voluntates.

Aug. de bono Persever. c. 12. Pelagiani nobis objiciunt, quod fato tribuamus Dei gratiam. Vide Aug. ad Bonifa. l. 1. c. 5.

Prof.

ARMIN.

Collat. Hag. de 5. Art. p. 12. partis ult. Doctrina ista in se, & ex se, veræ pietati, & bonis moribus officit, tum iis qui eam docent, tum iis, qui eam audiunt.

—Mover ad securitatem carnalem, verum dolorem ex commissis peccatis aufert, simulque sollicitam illam curam resurgendi ex peccatis, et metum, ne quis tractu temporis in peccato obduretur.

—Tollit preces, obsecrationes, obtestationes, commensationes, minas, promissiones, mandata, consilia, laudationes, & præmia.

Manicheismum, Stoicismum, Libertinismum, Epicuræismum in Ecclesiam inducit.

Emblema præfixum libro Arminianorum de actis Synodi

Parallelismus.

Prosp. ibid. *Sub hoc Pro-
destinationis nomine fatalem
quandam induci necessitatem.*

nodus Dordrecht. *Armatus Leo*
(*insigne Hollandiae*) *Pileatus*
(*insigne libertatis.*) Cui inscri-
bitur elogium triumphale.
DESTRUCTO FATO.

Armin. Ar-
ticulo 10.

Ingenuè quidè *Arminius* Semipelagianismum
objicienti respondit, *Disquiri posse, cur Semipelagia-
nismus non sit verus Christianismus.*

cap. 41:
contra Col-
latorem.

*Solide autem Prosper Semipelagianos & Pelagianos in eodem
luto herere demonstrans, utrosq; in eundem Parallelismi carcerem
compingit, his verbis,*

Paria sunt unius seminis germina, & quod latebat in radi-
cibus, manifestatur in fructibus. Non ergo cum istis nova acie
dimicandum est; nec quasi contra ignotos hostes specialia
sunt incunda certamina. Tunc istorum machinæ fractæ sunt,
tunc in superbiæ sociis & principibus corruerunt, quando
beatæ memoriæ *Innocentius* nefandi erroris capita Apostolico
mucrone percussit, quando *Pelagium* ad proferendum in se
suosque sententiam *Palestinorum Episcoporum* Synodus coar-
ctavit.

*Deforme hoc Monstrum si constringamus nexu Syllogistico:
ligatus Proteus arcanum effundet oraculum.*

Semipelagianismus est verus Christianismus (*non dis-
fitente Arminio*)

At Semipelagianismus est Pelagianismus (*statuente
Prospero*)

Ergo Pelagianismus est verus Christianismus
(*vel reclamante Catholicismo*).

Quo cum epiphonemate desinit hic noster Paral-
lelismus.